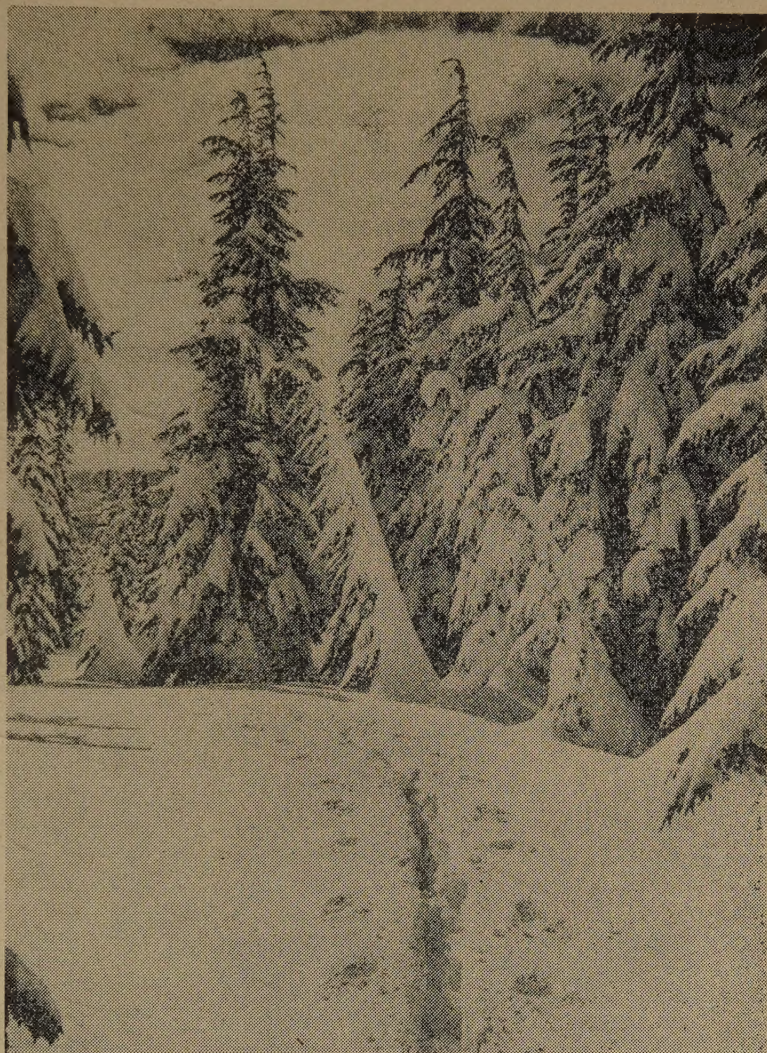


The American Friend

Old Series
Vol. LI No. 25

DECEMBER 14, 1944

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Vol. XXXII No. 25



Courtesy Pictures Magazine, Rochester, N. Y.

*Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white, . . .
Everywhere, everywhere, Christmas tonight!*

—PHILLIPS BROOKS.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For December 17—Christian Living at Its Best

(Galatians 5:22-6:10)

LIFE AT ITS BEST

The prophet, Ezekiel, had a vision in which he saw the barren valleys of Palestine turned into a garden and the salt waters of the Dead Sea made sweet and teaming with life. He also saw the source of this marvelous transformation. It had its origin in a tiny stream flowing from out the most Holy Place in the temple of the Jews. This Holy Place was the dwelling place of the Shekinah of God's presence.

The millions without homes and shelter, naked and hungry; orphans and widows crying for loved ones who will never return; men burdened with mounting national debts, haunted with the fears of unemployment and depression—this is the literal wilderness around the world caused by war's desolation, from which comes the cry for relief.

Well may we ask, "Watchman, what of the night?" Are these things the signs of a decadent civilization or are they the birth pangs of a new and better day? The answer is to be found in the wisdom or lack of wisdom exercised by our leaders in Church and State.

In reading the Atlantic Charter and the Dumbarton Oaks Proposals, one is greatly impressed by the high sounding statements and lofty ideals. They give a beautiful picture of a well watered garden, a land flowing with milk and honey, but one's hopes falter and faith grows weak when examining the methods by which the desired ends are to be achieved. The best they have to offer is man's wisdom, ingenuity and coercion. Ironically, to guarantee the four freedoms, the final method to be employed is violence or war.

It is nothing but wishful thinking to expect to gather figs of thistles. Just as well expect a crop of Delicious apples by making a graft onto a dead, decaying stump as to expect abundant living to be produced by the instruments of destruction. Just to the extent that Church leaders rely upon the same methods they are blind leaders of the blind. The State is willing to pay largely in special privileges if the Church will give the religious fervor and undergirding to the war effort. But what happens to the fruits of the Spirit when such a concession is made? If we are to reap the

fruits of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance in our society, the methods we use to attain them must be in harmony with those same ideals. By the very nature of the universe, the means and the evil ultimately and inevitably become one and the same.

In this hour of insecurity and fear we need to be brought, as was the prophet of old, to the place where God's presence is manifest. We need to learn anew that every good gift and every perfect gift is from above, and at the best we are but the channels for that life-giving stream. We are not expected to produce the fruits but rather to be the humble instruments of His grace. Our part is to walk in the light and obey the promptings of that of God within us. Not of us but of the Spirit comes the wisdom that is from above which according to James is pure peaceable, gentle, easy to be entreated, full of mercy and good fruits. "And the fruit of righteousness is sown in peace of them that make peace."

Questions:

What are the essential steps necessary to realize life at its best?

Does the background of the individual affect his approach to God?

What does it mean to crucify the flesh?

P. M. T.

For December 24 - The Ground of Universal Joy

(Luke 2:8-12; Hebrews 1:1-4;
I John 1:1-4)

THE JOY OF THE KINGDOM

Christmas is the season of joy, but it may seem difficult to bring such a message to a world in which few lives are untouched by sorrow. Yet that message of joy which Christ brought into the world came to a society having perhaps many of the elements of our own. Let us see how the message was received in that day.

It is to be noted that the meaning of the revelation of Christ differed greatly among the various persons whose lives were touched by this event. Mary saw that "of his kingdom there should be no end." Zacharias realized that the "day-spring from on high hath visited us to give light to them that sit in darkness . . . and guide our feet into the ways of peace." The shepherds, the simple folk who do not find it hard to believe, saw the glory of God and heard a message,

"on earth peace, good will toward men." In a far country, wise men saw a gleam—a star. Following that light they came to the land of Judea and inquired of the men of Jerusalem. These men were too engrossed to know what had happened so were greatly troubled with the news the strangers brought. To Herod the news brought fear that he was to be supplanted in his earthly kingdom.

The scribes and chief priests, the custodians of organized religion, had no revelation; they only knew of that which had come to the prophets of old—that it was written. While they were too steeped in the law and the prophets to be sensitive to the revelation of God in their day, they were able to tell others who came seeking, the place where it had been prophesied the Christ child would be found. Simeon foresaw that the Christ was a sign which should be spoken against, that a sword would pierce Mary's heart; that while the kingdom would come, it would not be realized without persecution and suffering.

Is it not the same today? Those who see only the material side of life are troubled for they are not aware of the meaning of the forces for good. Some are discouraged because of distress and the seeming failure of good. They are not aware of the invisible kingdom of God wherein God's purposes are unfolding and can be made manifest in individual lives and ultimately in that kingdom without end. They had expected that peace and goodwill could come without individual spiritual transformation.

Is there not a danger of our being so occupied with the Christ of history that we fail to know the living Christ? Thus we, too, shall be unable to point the way to those who come inquiring about the light they have seen from afar. Although violence is in the world through the Herods who do not understand the nature of the kingdom and seek to perpetuate by force their own power, let us keep our lives open to the influences of the Spirit. Thus we shall be enabled to build anew with God. Though the extent of suffering perhaps never was so widespread, and there is heard the voice of Rachel weeping for her children, yet God is breaking into the world through whatever channels are open. We shall still hear the chorus, "On earth, peace, good will toward men," as we find the reality of the kingdom of God within our hearts.

Questions:

Need any circumstance of life rob us of the consciousness of the Christ within?

Will God ever cease to strive with mankind to bring about the creation of the kingdom of God?

How may we know God is working in the lives and affairs of men?

MILDRED DILKS.

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Christmas Is When You Find It!

WHEN shall we observe Christmas? If that question were placed before us for the decision of a church, community, or nation, what would the planning committee decide? We can imagine them thumbing the calendar, weighing all of the circumstances, and reviewing coming events, to see whether or not the present is a fitting time. They would try to find a time when the song of the angels would not show up so definitely our human discords. No, they decide, this is not the time for Christmas. We must at least wait until the war is past. Christmas must come only at a time of comparative peace.

But the dating of Christmas is not an affair of committees, communities, nations or even of churches. Time does not ask whether the sky chorus will mock our jangle of conflict. Timely or not, Christmas comes. Its truth cannot be postponed. Its urgency will allow no delay.

Christmas comes *now*, giving us a sense of embarrassment over our human behavior. It reminds us of our many words by which we claimed allegiance to the Prince of Peace, when it did not cost much. It asks what has become of our faith in goodness which we once so confidently affirmed. It comes mockingly at our heels when we try to shake it off like an uninvited companion—a strange dream.

Yes, Christmas should come *now*, now of all times, when if we are thoughtful it will fling us into deep heart searching by our firesides. It should come now when the birth cry of Bethlehem's babe is echoed by cries of starving children. It should come now when a young mother, weeping softly over her child in the manger, is answered by the weeping of a million mothers of every race whose children are denied even a simple life. It should come now when the cry of—— O God! if only we could hear!

But though we must be realistic about Christmas, though we dare not let its pageantry divert our minds from the painful days in which we live, Christmas must do more than condemn our sinful ways. It must show us the way out. It must give us the great text by which our world mind can be transformed, and the bottom truth by which life can be reconstructed.

Now is the appropriate time for Christmas. Though in the midst of war we need it. Its presence will also be cleansing, refreshing. It forbids us mak-

ing up our minds finally that war is unavoidable. It denies that human conflict is necessary. It refutes the old texts by which men justify their conflicts. It destroys the fatalism in which we are caught and lays a foundation of faith again beneath our tottering lives.

Despair, indeed, would be the lot of men if all that they could hear were the moans of dying people and if all that they could sense and feel was the dank stench of the battlefield. Nothing in that could offer a redemptive turn for their destiny. Somewhere above the thunders of death a sky song must be heard.

Christmas offers us this new hope. It tells us in the midst of a thousand denials that *God is love*—that His way is found, not in the might of great armies and smashing machines, but in the quiet heart stirrings of a child. It comes, offering us the answers that are real because they are deep and eternal.

How foolish seems such a gospel when the great parade is on. We are inflated with our power, obsessed with our size, falsely bolstered by the noise of our guns. We are too sophisticated, to have time for simple life and the quiet, steady faith in small things. Children are not of central importance to us. They are to play with, when we feel like it; to entertain us, when we are so disposed; or to be sternly silenced when we are not. They are to fit us—the big people. They are created as toys for the adults. So say our confused minds.

Christmas denies this as nonsense, as evil. It puts the child in the midst and says with all the force of the universe back of it, "Of such is the kingdom of heaven"—of such is your new world when you are ready to receive it. Christmas teaches us to look to this child in the midst, not for our self-centered gratification, but for the greatest opportunity God gives to men. That is a lesson which we face by the manger at Bethlehem.

The facts are, we are *not* really grown up. We are not mature. We don't know what life is really about. We are not wise enough to understand that later when the grown-up babe of Bethlehem placed another child in the midst, he was seeing the truth as clearly as noonday light. He saw ambitions and rivalries, in pomp and parade ending only in death. He knew

them for the trivial tinsel which they really were. He saw men selling their lives for "fools gold." He knew that the truth—the solid values of life were somewhere else. He was the realist. "Oh eyes, blinded with the passing glory of men," he seems to cry, "You have no sight for the invisibles, no ears that are able to hear, no hearts that are sensitive to understand."

So Christmas day will come and go. It will be known as "tomorrow" and then as "yesterday." It will be December the twenty-fifth. But for how many of us will it mean a higher level of life, a new faith, a saving joy that is born of loving service, newly found. How many of us will find within our souls the deep stir of generosity, reflecting God's great gift to us. How many of us will sense the lifting power of His redemption. If that does not occur, it will not really be Christmas to us, for Christmas is *when you find it!*

Sir Arthur Eddington Quaker and Scientist

IN the death of Sir Arthur Eddington on November 22 the world has lost a scientist of the first magnitude and the Society of Friends has lost a great spiritual guide. He was Clerk of the Meeting for Sufferings, London Yearly Meeting and a physicist of world renown. The *New York Times* says editori-

ally that he was "a man who was a curious combination of artist and physicist."

In Arthur Eddington two divergent attitudes of science and religion flowed together, putting the finest intellectual acumen into religion, and pervading science with a creative Presence. In his classic Swarthmore lecture, *Science and the Unseen World*, he looks through the evolving, wheeling systems of infinite space, then refers to Elijah on the mountain under the sweep of earthquake, wind and fire. He concludes the chapter with these words, "Wind, earthquake, fire—meteorology, seismology, physics—pass in review, as we have been reviewing the natural forces of evolution; the Lord was not in them. Afterwards, a stirring, an awakening in the organ of the brain, a voice which asks, 'What doest thou here?'"

Arthur Eddington was equally at home in the best laboratories of the world and in the quiet Quaker Meeting. In the meeting for worship he knew the "other testimony" of the soul in search of reality. "There shines no light save its own light to show itself into itself," is his quotation. Within the cosmos known to the analytical scientist, Sir Arthur Eddington, Quaker and scientist heard a still small voice. He amplified it for ears that are perhaps less sensitive. As he passes, this inner voice comes to us who are engrossed in our materialism of *facts* and asks us for *meaning*, "What doest thou here?"

E. T. E.

PROPHECY OF PEACE



New days of wondrous splendor are coming into birth,
When miracles undreamed of will gladden all the earth;
Will stir in every bosom the glory of the truth,
Bring back again the peace and joy and sweet goodwill of youth;
When the new and holy city will lift its shining head
And fling aloft bright banners where once was fear and dread,
And every son of labor endowed with liberty
Will have at last his birthright in the day of jubilee.
The bruised and broken-hearted will walk in robes of light,
The deaf shall have their hearing, the blind shall have their sight,
The chains shall all be broken, the captives all be free,
And all shall be as brothers on every land and sea.
And over all the nations the rainbow arch of hope
Will lift men's eyes to golden skies with dreams of larger scope,
And everywhere mankind shall see the flags of peace unfurled
And hands of love and brotherhood stretched out across the world.



VINCENT BURNS.

Wayfarers of Wonder

By James R. Furbay

"And all they that heard it wondered at those things which were told them by the shepherds."—Luke 2:18.

"His name shall be called Wonderful."—Isaiah 9:6.

WHEN we were children, Christmas was wonderful, just as a new baby in the family or the first blossoms of spring were wonderful. Children meet the new and unexplored with wide-open eyes. When with grown-ups life becomes flat and routine, it is because this sense of awe and wonderment has been lost. Jesus had a word for such: "Except ye . . . become as little children, we shall miss this kingdom of heaven." It is to become as children in the simplicity of our response to the grandeur and glory of the Great Reality.

The entire story of Jesus Christ is wrapped in wonder and amazement. The New Testament fairly sparkles with exclamations of awe and wonderment at this new life and the spiritual forces which he released. Only the dull and prosaic could meet this personal phenomenon casually. The Gospels were written mostly by men who had not seen or heard Jesus, but they caught the wonder from those who had seen and heard, or from the glowing oral traditions that came down to them. John wrote of what he himself had seen and heard of "the Word of Life." He could write, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Because of this sense of wonder and amazement at this life of radiant beauty, they painted with sparkling colors the story of his nativity. Magi-kings from the East came awe-struck to Bethlehem, shepherds in Palestine were dazed by the brightness of a new glory, and King Herod trembled in his calloused soul.

THE PARALYSIS OF ANALYSIS

Today we are told that we live in a scientific age where everything is to be understood and where there is no place for the astonishments of childhood and the pre-scientific age. But has not the wonderment of curiosity led the way to the scientific approach? Without wonder, the wise men would not have followed the gleam at all. The scientists have wondered, and then they have investigated.

There is an important place for investigation, dissection, and analysis. Before the coming of modern surgery and medicine, the poets regarded the human organism as "fearfully and wonderfully made." Now when we observe the skill

of the surgeon who applies his science in cooperation with the vital forces of healing—what Dr. Richard Cabot called "the wisdom of the body"—we discover that there is still a great place for wonder and amazement!

The wonder of curiosity which leads to exploration and discovery is not an enemy but an ally of religion. The trouble comes when dissection and analysis become ends in themselves. To tear a rose to pieces may be important for the discovery of the laws of heredity and selection by which new and more gorgeous roses can be developed. In life also there must be synthesis, the putting of parts together in more complete wholes.

Our religion should be the awe and wonder of faith. Carlyle had it right. "The man who cannot wonder, who does not habitually wonder (worship), were he President of innumerable Royal Societies and carried . . . the epitome of all laboratories and observatories, with their results, in his single head, is but a pair of spectacles behind which there

A CHRISTMAS PRAYER

By CHARLES M. WOODMAN

Lord God of the Christmas night, and giver of the eternal light which has broken into the darkness of human sin and misery, grant us the holy joy of an inner Christmas, where we may decorate the temples of our spirits with the glorious festoons of praise, and offer on our heart-altars the sacrifices of renewed consecration to the mission of the Christ Child.

Come Thou and live again in us as Thou didst live in Him, that the weak may feel through us His strength, that the despairing may see in us the light of a great hope, and that the chilled and blighted faith of the broken-hearted may sense again through us the radiating warmth of a holy love.

We bring Thee not the gold, the frankincense and myrrh of ancient wise men, but we offer Thee for thy use in this needy world better gifts—the gifts of strong hearts to brave every storm, untiring wills to do the right and deep affection for the highest and the best. We present to Thee these human gifts with ourselves, as with the glory of Christmas all about us we pass with the sense of Thy leadership across the threshold from the old year to the new.

In the name of the Child of Bethlehem, Amen.

is no eye. Let those who have eyes look through him, then he may be useful."

Philosophy also has sprung from wonder. Said Socrates: "I see, my dear Theaetetus, that Theodorus had true insight into your nature when he said that you were a philosopher, for wonder is the feeling of philosophy and philosophy begins in wonder." No matter how far we push back the veils that surround us, there are still the areas of mystery in such things as life, death, the genius, marvels of nature, and the Great Beyond. We need not allow our scientific methods to paralyze our poetic response to the beauty, glory, and deeper meanings of life.

THE POETIC RESPONSE

The poet is richly gifted in wonder and amazement. He wonders and marvels at the things, usually common things, which the rest of us take for granted or do not see at all. He sees beneath the surface the more real essence of things as William Blake wrote:

"Hear the voice of the Bard

Who present, past, and future sees."
Out of the poetic vision comes the song of wonder, sharing the experience and kindling wonder in others.

The Bible is full of marvel, surprise, and wonder. It is fundamentally a poetic book. From the epic Song of Creation, through the bard-given stories of Hebrew life, the war songs like the song of Miriam, the psalms or hymns which were sung or chanted in worship, the lyrical messages of the great prophets, the canticles of romance, the stories of the wonderful life and teaching of Jesus, clear through to the great paean of praise and adoration in the closing book,—all are full of this poetic quality.

"Great and marvelous are thy works,
O Lord God, the Almighty;
Righteous and true are thy ways,
Thou King of the ages"

(Revelation 15:3)

The stories of the nativity of Jesus come to us in singing poetry. The *Magnificat*, ascribed to Mary,—*"My soul doth magnify the Lord . . ."* (Luke 1:46-55); the *Benedictus*, by Zacharias,—*"Blessed be the Lord God of Israel . . ."* (Luke 1:67-79); the *Angel Song*—*"Glory to God in the highest . . ."* (Luke 2:14); and the *Nunc Dimittis*, spoken by Simeon—*"Now lettest thy servant depart in peace . . ."* (Luke 2:25-32), are all examples.

Appropriately, the arts have come to be the chief expression for Christmas. How can the meaning of Christ's coming

be better expressed than in poetry, music, painting and drama? It cannot be reduced purely to the plateau of prose.

No greater disservice can be done to the Bible than to fail to see its poetic quality. Says Amos N. Wilder, in *The Vitality of the Christian Tradition**, "It is the failure to recognize that the non-precise symbolic and picturesque presentation of reality in poetry, art, and scripture, may have merits for certain areas and that in these areas it surpasses the more exact description of scientific statement. In a culture barren of imagination . . . the truth of the Bible, deeper than fact, is obscured or discarded." He further says: "Our religious groups have tolerated and furthered confusions and raised up enemies to the Bible by four chief errors in their approach to it: literalism, legalism, bibliolatry, and archaism. These all root in a general prose-mindedness, a starved and pinched spiritual life, a blight of imagination, which has afflicted our Western, especially our Protestant religious life, and which has affected the Philistines outside the Church as well as those within."

HE IS CALLED "WONDERFUL"

As the towering mountain is marvelous to those living in the lowlands below, Jesus Christ, because he is still beyond us and greater than we, is wonderful to behold. To look upon him with child-like open eyes, to see him "full of grace and truth," with our "new eyes for invisibles," we are "lost in wonder, love, and praise."

The Word made flesh, the Divine made manifest in a human life, is wonderful. He tabernacled among men. People marveled at his words of living truth. "And all bare witness, and wondered at the words of grace which proceeded from his mouth." They also "saw the wonderful things that he did, and the children that were crying in the temple and saying, 'Hosanna to the son of David!'"

The Divine Spirit which indwells and shines forth in human lives today is also wonderful. "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?" People marveled at Peter and John, at the lives they lived and the deeds they did, when they "took knowledge of them, that they had been with Jesus." It is still wonderful for the Divine to tabernacle in human lives. "We have this treasure in earthen vessels."

We may well seek to become as children before greatness, goodness, and beauty. Our lives must not become entirely prosaic and matter-of-fact. Religion is of the essence of wonder. This must be kept alive. Frederick J. Gillman, English Quaker and hymn-writer,

tells that Whittier once remarked that "two hundred years of silence had taken all of the 'sing' out of the Quakers." George Fox has written in his *Journal* of a Meeting of Friends at Cork where "the power of the Lord was so great, that Friends, in the power and spirit of the Lord, brake out into singing, many together, even with an audible voice, making melody in their hearts." Whether or not we modern Friends sing audibly, we need to preserve that quality of spirit which gives "melody in the heart," and preserves the truly religious sense of

poetic wonderment. No finer thing could be said of us today than that we, like the magi and shepherds of old, are wayfarers of wonder. Some one has written:

"You may go to Bethlehem, from your desert dull and far,
If you're not afraid to start following a star;
You may hear the angels sing, out across the mystic bar,
If you only dare to go where the angels are."

The Churches Move Toward Unity

Report on Biennial Conference

Federal Council of Churches November 28-30, 1944

THE Federal Council of the Churches of Christ in America is an attempt, difficult as it is magnificent, to find and to create the essential oneness which must characterize any group claiming the name of Christian. It calls for a measure of statesmanship and a depth of understanding with twenty-six national denominations, ranging through non-liturgical groups such as Friends, to the Russian Orthodox Church. The latter was voted into membership at the recent conference in Pittsburgh (the Friends delegation concurring).

The atmosphere of the biennial meeting is conducive to a study of unity in the midst of diversity. To be sure, Christian unity does not mean uniformity in opinion on all subjects faced and passed by the Council. It must therefore rest in something more central than even the most important problems which are discussed. By one phrasing or another that oneness rests upon the "authority" of Jesus Christ in the affairs of men individually and collectively. The preamble to the constitution of the Federal Council states the basis of membership as being "the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior," and the purpose "to promote the spirit of fellowship, service and cooperation among them. . . ."

THE TESTING OF UNITY

This emerging unity among Christian churches is not to be tested chiefly by the preamble to their constitution or any other part of it. If unity is found it will be largely on the floor of debate when present day issues are being considered. Superficially, an observer might decide that the unity of the group is a fragile thing—a matter of report rather than of reality. But one who stays through the sessions, senses the background of thoughtful labor given by the Executive Committee and the several de-

partments and commissions, and stands ready to pay the rightful price of unity, will find that the movement is much beyond a possible reverse. It is geared forward. In this moment the constituent members may often feel dissent from action taken, and not in line even with certain elements of the program, but they cannot easily disavow their devotion to its central aims or conceive of the Council as ever dissolving.

One of the major problems which puts unity to the test is that of certain questions in the area of peace and post-war planning. In the recent Conference this centered specifically on conscription. In following issues of THE AMERICAN FRIEND certain statements of the Council will appear. The efforts of the Council are directed toward postponement of Congressional action on peacetime conscription until after the war and after the movements toward world order have been more clearly defined. One of the sentences in the statement on conscription reads, "We are not here pronouncing judgment for or against conscription, but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the post-war settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims."

To that statement the Friends delegation, followed by the delegation from the Church of the Brethren, expressed non-concurrence. We felt that Friends here and now are ready to pronounce our particular judgment that military conscription is wrong in principle. An amendment was offered from the floor stating the assent of the churches if and when the government decides conscription is necessary. We were encouraged to see this amendment defeated by a resounding and overwhelming chorus of "No's." Friends and the Church of the Brethren united in asking that our non-

*Published by Harper & Brothers.

concurrence be entered in the minutes on the grounds of opposition to military conscription in principle.

PEACE AND FELLOWSHIP

John Foster Dulles, Chairman of the Commission on a Just and Durable Peace, spoke to the issues raised in the Dumbarton Oaks proposals. He deplored the apparent undue reliance on force in the proposals as the means for assuring peace and called for a more Christian and sound approach, as he saw it, to the resolving of world problems that might lead to war. Fresh from an active intermediary relation between Governor Dewey and the Secretary of State, he said, with a twinkle in his eye and voice, that he was glad to be back again in a *Christian* fellowship. He recalled that sometime ago he had prepared a statement which contained a seemingly innocuous phrase about Christians playing their part as citizens. Having tested it out, he reported that what had seemed innocuous to him in theory proved to be dynamite in practice. A full applause assured him of his welcome and good standing in the Conference.

The Conference seemed weighted toward his expressed opinions, but left the more detailed consideration to the Conference on a Just and Durable Peace to be held January 16-19 in Cleveland. In the meantime the Federal Council commends the move toward world co-operation signified in the Dumbarton Oaks proposals while urging a more thorough Christian basis for world order in keeping with the *Six Pillars of Peace* as developed by the 1942 Conference on a Just and Durable Peace. Friends should study both documents and make their influence felt in the emerging pattern of world organization.

Concern for the wider fellowship of Christians as exemplified in the World Council of Churches was voiced. The admission of the Russian Orthodox Church into membership in the Council was a move conducive to strengthening world church fellowship.

Here enters the big word again. "Ecumenical" is not new to certain other parts of the earth though new to Americans. It sounds like highbrow vocabulary, but it is coming into common usage. Here is the explanation given by the World Council:

"The word 'ecumenical' signifies, in its modern usage, the whole household of faith, embracing all races, all nations, all branches of the Church itself.

"There are many and varied expressions of the ecumenical spirit. Local councils of churches are, in essence, ecumenical. The International Missionary Council, the United Christian Youth Movement, the International Council of Religious Education are all ecumenical—

all are parts of a great ongoing movement which is supra-racial, supra-national, supra-denominational."

Perhaps the most important document produced under the supervision of the Federal Council is the report of a commission of Christian scholars on "The Relation of the Church to the War in the Light of the Christian Faith." We have not had time to read and study it thoroughly, but as it was read in part to the Conference we sensed a brilliant presentation of the problem. Douglas V. Steere is our one Quaker on this Commission. It may be ordered at twenty-five cents from the Federal Council of Churches, 297 Fourth Avenue, New York, 10. It represents the best that theologians and philosophers, of varied persuasions can produce. Whether or not it proves to be agreeable to the Quaker mind, it is an important pamphlet.

AS NOW ORGANIZED

Finally we come to the galaxy of leaders for the next Biennium. During the past two years the Rt. Reverend Henry St. George Tucker, a bishop of the Protestant Episcopal church has served as president. His genial, winsome presence in the Conference as its Chairman was of real value to the deliberations. The new president is Bishop G. Bromley Oxnam of the Methodist Church, New York Area.

The new Vice-President is Dr. Benjamin E. Mays, President of Morehouse College (Negro), Atlanta, Georgia. We welcome this interracial leadership. Harper Sibley, a former Chairman of the United States Chamber of Commerce,

CHRISTMAS BELLS

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men!

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:
"God is not dead, nor doth he sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men!"

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!

HENRY WADSWORTH LONGFELLOW.

was elected Treasurer. And last but not least, our Brooklyn Friend, W. Glenn Roberts, was elected Recording Secretary, having served as Acting-Recording Secretary for the previous two years. Here is a happy whisper which we heard about Friend Roberts, "He looks like Thomas Dewey." No one has quite said that he is the "spittin' image" of the Republican standard bearer. Anyway he is not quite in the Dewey tradition, for when it comes to winning an election there is nothing "dewey" about Friend Roberts. Having won a second time, it remains to be seen whether he can equal the record to date by taking a fourth term against all comers!

Space will not allow even a thorough scanning of the entire program of the Conference. We have given here only the major issues and products as we interpret them. Though given to cooperation with other Christian denominations, we feel that as Friends the emphasis of our expression lies in a relatively unique service, commensurate with our size and in line with our genius, outside the legislative pressures that characterize the usual Protestant strategy on world problems. We can aid such Protestant efforts, but our central strength lies elsewhere. Let us cooperate, but let us not lose our peculiar method and contribution in the emerging community of God.

E. T. E.

THE DUTY OF CHURCHES IN THE NATION TODAY

This statement made by the Federal Council of the Churches of Christ in America at the recent biennial sessions in Pittsburgh.

Our nation, in its origin and history, has been committed to achieving a way of life appropriate to man's status as a child of God. The purpose of the colossal sacrifice of this war is to win freedom for others as well as ourselves to press on toward that goal.

Military victory will not of itself establish the better world we seek. The achievement of a better world will require spiritual discipline and moral strength greater than that which prevailed before the war.

We shall face new temptations—relaxation of social and individual discipline, the moral hazards of pride and complacency, absorption with material goods and over-reliance upon technical and institutional contriving, the danger of irresponsible and un-Christian use of the unprecedented and in some respects unrivalled power which we are gaining.

For this reason the resources and disciplines of the Christian religion were never more essential in our history or in the life of any nation than in ours for the days upon which we are entering.

It is the duty of the churches:

To lead this nation to a new dynamic faith in God and to a resolute commitment to the great task remaining before us, realizing that only that nation is great whose God is the Lord;

To proclaim that in public policy and conduct we must recognize the governance of God and the immutability of the moral law, that the leadership to which we are being called may be exercised with due humility and under the restraint of moral discipline and in cooperation with other nations;

To teach our people, by faithful preaching of the Word of God and by the example of their life and work in the community, that the way to the achievement of true strength and dignity for the individual, the group or the nation lies

not in the pursuit of selfish interest but in the service of the common good;

To warn the people against preoccupation with the making and acquisition of things, lest things become the masters of men and we lose our souls in secularism;

To be more aggressive and effective in evangelism and Christian education to the end that individuals may be won to the acceptance of Christ as Saviour and Lord.

America must not become a pagan nation, decadent in its own life and a menace to the world. If the churches fulfill their Christian calling by the power of God, America will press on toward the achievement of its high destiny and lead the world upward to a better day.

Climbing Means Cooperation

By Harold Bauman

Under the direction of Professor Howard Morgan of Earlham College, and with prizes given by the Peace Board of the Five Years Meeting, National Peace Oration Contests are held. This oration took first prize. The orator is a member of the Mennonite Church at Goshen, Indiana.

THE mountain climbers had chosen the route with care. Then bound together by a rope, they began the climb. But before they progressed very far, it became apparent that they were not striving unitedly. The deep gullies, the loose boulders, and the fear of a slip and sudden death had drawn the mind of each traveler to his own safety. The rope became taut, the air was electrified; each man was thinking of himself and his own welfare. They worked at cross purposes and became confused. The group halted and held a council. Each climber then began to realize that his own safety lay in his consideration for his fellow travelers. The welfare of the group and of each individual depended upon the utmost spirit of cooperation of every climber. The rope, which created a physical unity, demanded a spiritual unity which could be achieved only through whole-hearted cooperation.

Just so among the world powers. Each nation, in its desire for peace and security, has attempted to plot its own course. The strongest democracies in the world felt no responsibility for the other dwellers on the globe. Rival nations secretly plotted their course by the same compass—selfishness. Their paths crossed and the inevitable came. Even we in the United States found that we did not have a sheltered corner in the world. The reality of the bond of human re-

sponsibility for all mankind finally dawned—too late—on our consciousness. The shirking of that responsibility had drawn us into this conflict.

I.

American youth have answered the call to duty—a distasteful duty to which they have responded, "We will." They are asked to defend the principles of love, justice, and equality which have received so much lip service and so very little practical application. American youth answered the call of their country during the last war to make the world safe for democracy. We know that they did what they could, but we failed them in the peace treaty. We have learned that peace is not won on the battlefield. Again American youth are fighting to make the world free. And each soldier, as he returns home, will be saying to you and me, "I have suffered unutterable hardships because the nations of the world were selfish. Between 1920 and 1940 our nation tried to ignore the rest of the world, and now we experience all the pangs of war and at the very least, a two hundred billion dollar war debt for us and for our children to pay. And now you who have been left behind," he asks, "have you forgotten that your job is to make a just and durable peace? Will you, by your failure or indifference, sentence our sons to World War III?" Fellow Americans on the home front, you and I must answer him. If our fighting men are not to be disappointed, we must act now.

In facing our responsibility for making a just and durable peace, we must look frankly at the obstacles that confront us. Why must our best youth be

sent to war when we hear so much of liberty and equality? There are two reasons—reasons which our very complacency makes it embarrassing for us to discuss. But this in itself should prompt us to investigate these obstacles.

II.

The first problem embarrasses many of the democracies in the world—Canada, New Zealand, Australia, and our own United States. Why is it that these democracies that profess belief in the equality of man, tolerate racial discrimination? Why is there a barrier between the East and the West? Simply because the white man is not willing to surrender his attitude of superiority and the colored man is no longer willing to endure the stigma of inferiority. The Japanese are fighting, so they think, to free Asia from the grip of the exploiting white man. Why should the Asiatics submit to our idea of the superiority of the white race any sooner than we should submit to the Nazi belief of Aryan superiority?

Can the colored races of the world look to us for fair treatment when they see the treatment accorded to the colored people of this country? The American Negro is asked to fight and to die for liberty and equality in the world conflict, while back home his own people suffer from housing restrictions and labor persecution. Chinese sailors cannot get shore leaves in the port of New York. In Mississippi, Chinese children are refused permission to attend school with white children. And what about the exclusion acts which bar Asiatics from this Christian America? In trying to make a just peace, shall we forget that the seven hundred million whites are outnumbered two to one? Must we insist on writing white superiority into the peace treaty?

III.

The second obstacle in the path of international cooperation is selfish nationalism. This is seen in almost every country, including our own. After the last war we told the rest of the world we would go our own way. The United States Government had lent the Allies ten billion dollars during and after the war. The debtor nations, asserting that they could not pay in gold, wished to pay through goods and services. We asked Germany to make reparations after we had stripped her. Then we built high tariff walls by the Fordney-McCumber Act, and in 1930 by the outrageous Smoot-Hawley Act, thus embittering many countries. A foreign diplomat, on entering New York harbor, was asked what he thought of the towering skyscrapers. He replied, "They make me think of your tariff." Our policy of protecting our own interests encouraged

other nations to do the same. Today the soldiers of the world are paying the sacrifice of supreme unselfishness because the nations of the world tried to save themselves by selfishness.

The startling realization comes upon us that, by following the policy of exploiting the weak and protecting their own interests, the powerful democracies have brought another war upon the world. We must realize that in our international relations, just as in our daily life, he who seeks his own good never finds it. In our search for peace we have been unaware that we ourselves have been obstructing peace. We actually are waiting for ourselves to recognize our obligation to seek the welfare of others. The world desires a lasting peace, yet so long as we deny to other races the position of brothers in the family of mankind, how can we expect them to trust us to plan a just and durable peace?

Thus in our efforts to establish international peace we must be cognizant of two facts. First, we must begin with a solid foundation. We must build on international equality. This means that all peoples must be placed on the basis of simple humanity, of human equality. No longer must the white people insist on being considered superior, but only fellow dwellers on the earth with the colored races. The barrier between the East and the West will then be broken down, giving all nations equal standing in the community of nations. We have the opportunity to destroy the barrier by co-operating with the colored races in our own country.

International equality also means that we will not build on selfish nationalism. Our experience of the last twenty years has shown us the futility of trying to preserve our own safety first. Such a policy would be similar to building on the top of an inverted pyramid. We must build on economic equality. Each nation must be given a free and equal position in the community of nations. All peoples—those of the defeated Axis and those of other races—must hold an equal position with the democracies, thus enjoying the oneness of mankind.

IV.

The second principle in establishing a just peace is that peace can be established only on an overflowing good. We must recognize the utter folly of trying to obtain peace by disarmament alone, or through the establishment of an international police force. Evil can be overcome only by good. We do not chase the darkness out of a room with broomsticks, but we light a light. We must create a positive peace by centering our attention on the establishment of good rather than the oppressing of evil. Peace will not

come through war but through an impelling desire for service.

This desire for service must grow out of our everyday living. International peace is our goal, but peace begins in the heart of the individual. It is in the commonplace duties of everyday life, in learning to love our neighbors as ourselves, in living for others, that we find the peace which we seek. Our communities are peaceful, not as the result of band parades and spectacular pageants, but because of the efficient, cooperative work of our civic leaders and their assistants. We must lose our lives for others as a parent will for a child. We must have as our principle of action, mutual help; our principle of living, mutual appreciation. It is then that we will have the spirit of cooperation necessary to solve the post-war problems.

Yes, we must cooperate with the nations of the world in a spirit of brotherhood. We must not lose the peace a second time through race pride and national selfishness. America must be ready to lay down, not only hate and revenge, but also arrogance and greed. We must clasp hands with our brothers around the globe. Then the nations of the world can work together as a mountain climbing team, the only way that we can climb to peace.

KANSAS YEARLY MEETING SESSIONS

BY MIGUEL J. CASADO

The seventy-third session of Kansas Yearly Meeting of Friends was held in University Meeting, Wichita, Kansas, October 9 to 16. In spite of travel restrictions, a large number of Friends were in attendance at all of the meetings. A greater interest was manifest by all present in trying to understand each other's burdens and problems in their respective fields of service.

The ministry of G. Arnold Hodgin, of the faculty of Asbury College, Wilmore, Kentucky, and his wife Jennie, was specially edifying. Both led the meeting into a realization of the meaning of greater service as Christian disciples.

The Yearly Meeting Superintendent, Richard L. Wiles, has served faithfully during the past year, just as he has done in years gone by. His quiet manner in going about his labors among Friends throughout the Yearly Meeting, is bearing fruit for the Master.

The ministry of many pastors and evangelists at the various sessions was commendable. Visiting Friends as well as many others spoke to strengthening of the church, as the Spirit gave them utterance. Charles Ball, president of Friends Bible College, of Haviland, Kansas, gave us a very searching message on the deeper meaning of Christian stewardship.

Alfred E. Smith, chairman of the Prohibition and Social Reform Committee, gave us an informative talk on the work of his committee. He spoke on the evil and aftermath of impromptu marriages taking place under war conditions. He told us how we Friends, through his committee, are uniting in our effort with other religious and social agencies in urging the passage of a law by the State Legislature of Kansas, at the next session, requiring a three day waiting period between the obtaining of the marriage license and the date of the wedding.

Ermin C. Perisho, of Wyandotte, Oklahoma, presented some of the problems and aspects of their work among the Indians of Oklahoma. Ermin and Ruth Perisho, together with other Friends, are doing a fine piece of service in a field not easily accessible to most of us. They merit our interest and prayers.

All of the reports presented from Friends University were specially gratifying. In days of war, when so many enterprises find justifiable excuse to cheapen their service to the public, it is encouraging to report that the quality of instruction offered at Friends University has not been cheapened one whit. The financial report presented by Gerald H. Wood, business manager, was most encouraging. The business administration of the College has been handled in a manner according to Friends customs and practices.

William Albert Young, a man of infinite patience, humility and tolerance, is leading our College in a most commendable manner, through these trying years so vexing to every college.

No report of the Yearly Meeting would be complete without mentioning the faithfulness of all of our Clerks, the members of the business committee and the women of University Meeting who looked after our meals. Their devotion to their task, made it possible for the business of the Yearly Meeting to proceed according to schedule.

A STAR BURNED OVER BETHLEHEM

A Star burned over Bethlehem
And in its guiding light
Men found their way from fear and sham
To open truth and right.

The angels sang in skies aglow
Above Judea's plain
And never more the world need know
The sin of war again,

For Christ the Savior of mankind
Was born this Holy Day
That all of us on earth might find
Life's good and joyful way.

LELIA MARSTALLER.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

REAL SHARING

Most people are hoping and praying that the war may end quickly, and almost everyone feels very unhappy about the children abroad who are suffering because of the war. But not everyone does something about it. Some people help make clothes to send abroad, others make small toys and useful articles that are needed and others contribute money to be used to help provide workers and buy food. But many others simply feel sorry and sympathetic about all the trouble in the world. Probably they think there is not very much they can do for such a big need.

Two little girls, one six years and the other only four years old, understood better than many grown-ups how they can really help. They sent a letter to the American Friends Service Committee the other day and this is what they said:

"Dear little boys and girls: We have saved a dollar for you by doing without ice cream cones and candy and gum. We hope the war will end soon so you may have all the things you need again."

This is real sharing. It was a hot summer and ice cream and candy and gum help boys and girls a lot to forget about the heat. But these two little girls were willing to give up their treats in order that some other little children whom they do not know and have never seen may have the very necessities of life.

You may think that one dollar can not be of much help, but do you know

WHAT ONE DOLLAR WILL DO?

- \$1 will pay for handling and shipping 100 garments to Europe.
- \$1 will provide enough vitamin tablets for one child for 2½ months in India. Vitamin tablets are needed for boys and girls who have been in the famine. It will help to keep a child from getting malaria, cholera, and pneumonia.
- \$1 will buy sulfa treatments for 49 children in India who are sick with pneumonia, cholera, dysentery, or other diseases.
- \$1 will give treatments to 20 children in India who have malaria.
- \$1 will give 68 boys and girls in India a drink of milk.
- \$1 in China will carry 1 ton of medical supplies 1 mile toward a hospital in the interior.
- \$1 will give 34 children a drink of evaporated milk in France.*

*Supplies purchased in Switzerland.

\$1 will buy nearly 13 pounds of dried beans for soup for children in France.*

\$1 will buy 1 pound and 5 ounces of cheese in France.*

\$1 will give 2 children in England a home in the country for one day where they will be safe from flying bombs.

\$1 will feed one little child for five days in a hostel in England.

\$1 will pay for 13 meals for an older child in a hostel in England.

JUST LIKE CHRISTMAS MORNING

More than 300 little suitcases, each with a large Red and Black Star on its cover, traveled to England during 1943 and early 1944. In each case was an outfit of clothing for a child, soap, toothbrush and powder, toys or books, or both, pencil or crayons and paper. They were sent by some American children to boys and girls in English Quaker hostels for children evacuated from their homes in the cities.

There was a delay in their distribution so that the suitcases intended as Christmas gifts, were given out in August. But that didn't make any difference, it seems. Here are parts of letters from the Quaker workers in the hostels:

From River Hostel in Broxbourne, where there are four families, the Quaker worker wrote:

"It was pure joy on the faces of the children this morning when they saw their cases. It was just like Christmas morning. I am sure you will get a letter of thanks from each mother or child, even Joe. He was really thrilled with his case. Joe, who is 14, is usually rather a problem but his case contained a pen knife!"

From the Rectory, Cheveley:

"You ought to have seen the children. We had each family in the office in turn. We had shrieks of delight from some children, dead quietness from others who were too excited to speak. We and the mothers enjoyed it all just as much as they did. David put a suit on that he had in his case, a marvelous striped one, and striped socks and a cap with a pom, and he politely refused to take them off. He has dressed himself up in them this morning again and is as proud as he can be. The Americans do have marvelous clothes, don't they?"

"There was a rush in the bathroom this morning as the children wanted to wash themselves with their soap, face flannels (wash cloths) and to use their

towels, toothbrushes and tooth paste. It has all been a great joy."

And in London, where the suitcases were sorted, robot bombs were also at work.

"The sorting of the suitcases we have done in a small portable hut at the back of our store (clothing storage room) here at Haddo House. It has been an impressive sight with the cases stacked from floor to ceiling. The work has been done during the era of the Flying Bomb, and several hasty retreats have been made from the hut when P-Planes have sounded too near."

Christmas is a time when we feel most like sharing with others. Perhaps your class or school would like to participate in a special kind of sharing—with the children in Europe, England, India or China.

Send gifts or clothing to: American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

BOOKS FOR FRANCE A CHRISTMAS SUGGESTION

Avez-Vous Des Livres Pour Les Enfants En La France? Pierre, Jeanne and Marie will be going to school again this year in France. Their school house may not be there any more, because it may have been bombed, but there will be school in some building, and Pierre and Jeanne and Marie will be very happy, because war has left their country.

Everyone knows that one must have books to have school. And that is just the trouble. In villages where the school houses have been bombed, many of the books, stories, and song books have been burned or lost.

Some boys and girls in the United States are very fortunate to have children's school books written in French; some may even have French songs and games, and story books. If not, someone may want to buy a new French book. Would you like to send your French book or story or song book to children in France? If you would, wrap it carefully and send it to the American Friends Service Committee Storeroom, 1515 Cherry Street, Philadelphia 2, Pa. or if there are many of these books in your home or school, perhaps your teacher will wrap them and send them. If you like, you may write your names and a friendly greeting inside the cover. The books will be used by AFSC workers in France in children's hostels and in hospitals and schools. Sharing one's books is almost the very friendliest thing one can do.

If in need of a physician let these three serve you: a cheerful mind, relaxation from business, and a moderate diet.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CHRISTMAS SPIRIT

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke I-79.

* * * *

Happy, indeed, are they through whose souls course the genial currents of ancient tradition, who with natural and non-rational joy can stoop to drink of the spring of wonder, under the tree and beside the manger; for they are precisely those who enter abundantly into the kingdom of Christmas and come to know and love the human beauties and the holy mysteries thereof.

WILLIAM M. AULD.

* * * *

Some say, that even 'gainst that season comes

Wherein our Savior's birth is celebrated,
The bird of dawns singeth all night long:

And then, they say, no spirit can walk abroad:

The nights are wholesome; then no planets strike,

No fairy takes, nor witch hath power to charm;

So hallow'd and so gracious is the time.

SHAKESPEARE.

* * * *

There's a song in the air!

There's a star in the sky!

There's a mother's deep prayer

And a baby's low cry!

And the star rains its fire while the
Beautiful sing,

For the manger of Bethlehem cradles
a king.

JOSIAH GILBERT HOLLAND.

* * * *

No sound—the mother, kneeling, lays

Her cheek against the little face.

Oh human love! Oh heavenly grace!

'Tis yet in silence that she prays!

Ages of silence end to-night;

Then to the long expectant earth

Glad angels come to greet His birth

In burst of music, love, and light!

MARGARET DELAND.

* * * *

I had no thought to hold my mates, no will

To bid to wait and keep the watch with me.

I had not heard that summons they obeyed;

I only know I stayed.

Perchance they will return upon the dawn

With word of Bethlehem and why they went.

I only know that watching here alone,
I know a strange content.

I have not failed that trust upon me laid;
I ask no more—I stayed.

THEODOSIA GARRISON.

* * * *

The shepherd had an angel,

The wise men had a star,

But what have I; a little child,

To guide me from far,

Where glad stars sing together,

And singing angels are?

CHRISTINA C. ROSSETTI.

* * * *

Elise Traut relates the legend that on every Christmas eve the little Christ-child wanders all over the world bearing on its shoulders a bundle of evergreens. Through city streets and country lanes, up and down hill, to proudest castle and lowliest hovel, through cold and storm and sleet and ice, this holy child travels, to be welcomed or rejected at the doors at which he pleads for succor. Those who would invite him and long for his coming set a lighted candle in the window to guide him the way hither.

ROBERT HAVEN SCHAUFFLER.

* * * *

"God bless us every one," prayed Tiny Tim.

CHARLES DICKENS.

DR. SOLOMON L. HULL

Dr. Solomon L. Hull of Central City, Nebraska, died on October 3, 1944, in an Omaha hospital at the age of ninety-one years. He was a native of Oskaloosa, Iowa, the son of John and Lavina Bond Hull. He graduated from Penn College and spent ten years as a teacher, and later was recorded a minister of the Society of Friends. Following his graduation from Rush Medical College, he practiced medicine at Tobias, Nebraska, for twenty years. He was united in marriage with Susanna Shaw of Fremont, Iowa, and to this union were born three children. Following her death, he was later married to Adda M. Baker of West Brownsville, Pa., and in 1908, the family came to Central City where he was a strong Christian leader in the community, and was active in the affairs of Nebraska Central College of which he was trustee for many years. He was a concerned Friend and took responsibility in the extension of the Kingdom of Christ. He is survived by a daughter, Ruth Hull Bennett of Ovid, Colorado; a son, Ernest of Omaha, Nebraska; and three brothers, Daniel and Charles of Oskaloosa, Iowa, and Rev. W. W. Hull of Edgar, Nebraska.

E. HOWARD BROWN

E. Howard Brown died at Kokomo, Indiana, on November 16, at seventy-three years of age. The son of devout parents, James and Lucinda Crook Brown, he, with six other of their children, entered the ministry. He attended Earlham College and began his ministry at Danville, Indiana, and has served many Meetings in Iowa, and Indiana, as well as Michigan and Colorado, and has held services in many other states. He served on the Peace Committee of the Yearly Meeting, and acted as Clerk and Recording Clerk at many Yearly Meeting sessions in Iowa and Indiana. He was deeply interested in world peace, and in work with young people. He was united in marriage with Ruth E. Pemberton, daughter of a Friends minister, as she herself became. Besides the wife, seven children survive: Percy P. of Carmel; Beulah Moss of Crawfordville; Russel L. of Richland, Washington; L. G. of Richmond, Indiana; Francis C. of Anderson; Mrs. Robert H. Rich of Kokomo, and the Rev. Elmer H. Brown of Clinton Corners, New York; a sister, Rose Longest of Indianapolis; five brothers; J. C. of St. Petersburg, Florida; Rev. Charles C. of Chatanooga, Tennessee; Reverend Walter S. of Van Nuys, California; Rev. L. O., Las Vegas, New Mexico; Rev. John S. of Kansas City, Missouri. Services were held at the Union Street Friends Meeting of Kokomo with Rupert H. Stanley in charge, interment being made at Crown Point Cemetery.

More recently the death of Ruth P. Brown, his wife, has been reported.

With millions of American men and women in uniform again spending Christmas far from their native hearths, the American Red Cross is doing everything possible to provide them with a real old-fashioned holiday season.

Every Red Cross club and rest home is planning on roast turkey, baked ham, cranberries, sweet potatoes, mince pie, plum pudding, and all the other goodies which characterize our Christmas dinner. Old-fashioned red and green decorations will festoon recreation centers and, wherever available, evergreen trees will be trimmed to form a center of festivities. Though parties loom large in the seasonal program, appropriate religious services for both Christmas and the New Year will mark Red Cross activities everywhere.

The *Attendant*, a publication on the mental hygiene program of CPS is published monthly. It is available at twenty-five cents for a six months subscription. Address Leonard Edelstein, P. O. Box 6000, Lorresdale, Philadelphia, Pa.

The Bricked-in Christ— A Thought for Christmas

By Howard W. Elkinton

THOSE readers who have visited the Civilian Public Service Camp at Merom, or those persons who have attended sessions of the Merom Institute, will be familiar with the dining room now called Holt Hall. Arthur E. Holt's great interest in using the plant that was formerly Merom College, a college of the Christian church, has taken shape in the Institute, the work of the united Christian-Congregational denomination, which aids many phases of rural life in this southwestern part of Indiana.

The old college building stands against the sky like an ancient castle. It rises five stories high, with corners like turrets and is capped on the cupola by a curious Chinese hat. As the college stands on Merom hill, a geologic fault, it is to be seen for miles around. Inasmuch as the prevailing winds are from the southwest—from Palestine way—they have during the centuries carried tons of fine, alluvial soil to Merom hill so that today one finds a very fertile soil fetched from the floor of the trench of the Wabash river. Because it has been wind-borne it is stone-free.

Of more importance, however, than the soil and the outline of the old red-brick college building and even the sunsets which one can see so often from the pine grove, is the picture that now covers the end of Holt Hall. Tom Steger, a member of the CPS Camp, 1941-1943, had painted murals elsewhere. Arthur Holt had a dream that he might paint on the end of the dining hall a picture that would depict the farmer—the folks of Indiana, as they have struggled with the conflicts of the past and with the problems of the present. Arthur Holt died but Tom got to work.

There is no need to recite the difficulties that hampered the quick execution of this commission. It was begun in the spring of 1942 and finished off on Sunday the 5th of November, 1944, when Tom put that last bit of paint on the right shoe of the central figure. That Sunday night, persons interested were invited in for dinner and a dedication ceremony. It was all very simple and very reaching.

The picture deserves more than casual mention. In the center over the door is the figure of a farm boy—really a man swinging down the row of standing corn, wrenching off the ear in the approved motion of shucking. Those stalks of corn fix the picture and carry the perspective deep into Indiana. On the right of this vigorous, strong lad are shown the conflicts of war that have distressed the

unhappy past. A frontiersman in buckskin draws a bead on his rifle as he lies on the ground. Much French, Indian and revolutionary struggle was not above that level. The strident figure of a "boy in blue" raises a sabre to strike down the enemy in a civil war which brought so much sorrow to that countryside. The cannonier is pale and death has struck one man down. Behind is the symbolic representation of Indiana today in the flashy rhythm of industrial fires as Indiana serves the latest war. The Wabash winds out of the picture past a modern city, Vincennes, or the New Jerusalem.

To the corn-shucker's left is another group. A toiler carries a huge block. The muscles of his buttocks and thighs strain under the load. A woman kneels either beaten to her knees by grief or she has sunk to the level of her daughter who clings to her in search of security. The face of the woman is sad as she sees the war through the corn. In the right foreground stands a man—we'll come back to him. In the background behind this man, a very well-dressed man, is a brick wall which he apparently sponsors or for which he solicits funds. Inside the red-brick wall is Christ on the Cross. Behind the crucifix and the wall in the open space is the symbolic figure of old-age that recognizes Truth and extends outstretched arms to the Cross.

Why is the well-dressed man so important? He has a gold watch chain across his bulbous middle. He wears good clothes—no blue-jeans or overalls for him. He is balanced on small feet below the pyramidal columns of well-pressed pants. His right hand is held tight to his side so his coat will not fly open.

SING, MY HEART

Sing, Oh Heart, thy song of holy joy!
Sing, weep not, for weeping brings more pain.
Thine the task to comfort, to alloy
Grief with joy that man may smile again.
Sing, my Heart, of Love that conquers wrong,
Hide thy sorrow from unhappy man,
Cheer his saddened heart with happy song,
Joy for all is part of God's great plan.
Pity not thyself, all mourning cease,
Other's griefs are greater far, so sing,
Sing of Beauty, Heart, and sing of Peace.
Sing! and let thy Soul with music ring!
MYRTLE E. THOMAS.

His left hand holds high a small flag which, when one looks close, is printed with the symbols of the dollar. That man has a very "worldly" face. It makes one uneasy. Who is he? Does the farm boy move into his clothes later? It looks appallingly like persons whom we know. Is it true that he has built the wall and has raised monies to brick in the Christ?

Aside from the message of that mural, there is the fine matter of technique, the use of colors and the rough plaster bed on which the mural is painted. These things can all be lumped under the remark that Tom Steger, like other artists today, stands between two periods, the natural or sensate out of which we are moving, and the ideational or symbolic into which we are moving. The mural at Merom shows these two great influences beautifully. The Wabash winds down from high land from the upper right—the mountains of Pennsylvania possibly—as a symbolic river. It skirts Merom and winds off and away as matter of some semblance to nature. The sky behind is gray and blue and shot with those wonderful colors one sees in Indiana but the corn of the picture is an idea, the idea of Arthur Holt as he gazed about him at Merom. How will man turn? To war or to the cross? If to the cross will he brick in the Christ?

Germantown, Philadelphia, Pa.

November 12, 1944.

QUAKER MEDITATIONS

Number II

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Book Reviews

THE LARGER EVANGELISM

By JOHN R. MOTT

Abingdon-Cokesbury Press, 1944.
103 pp., \$1.00.

The needs of our times are many and varied, yet One surpasses and encompasses them all. That is the need for a larger evangelism. So John R. Mott asserts, and he has a host of witnesses and a wealth of experience to support him.

In this new book from the pen of a world-wide missionary, there is a summons to bring the Christ into the uttermost part of a world ready, waiting, eager for the message. To do so means a larger desire, a deeper understanding of the people ministered to, a realization of the different world in which we live, an awareness of the faith we possess and the message we proclaim. It also means a realization of the forces arrayed against us, as well as those we can call upon to aid us, and a profound knowledge of man and the possibilities of human nature.

A larger evangelism also means larger plans, involving thorough preparation, strategic planning, and imaginative follow-up or conservation. John R. Mott's association with the Kingdom of God Movement in Japan, the Mass Movement in India, the Five Years Movement in China, and the Preaching Mission in the United States entitle him to speak with authority on current methods of mass evangelism to meet what he is certain is the "rising spiritual tide in our generation. Here he is at his best. All those concerned with evangelism in its broadest sense would do well to read these chapters.

Less stimulating, and a little disappointing because of the extreme importance of the subject under consideration, is the section on "Individual Work for Individuals." Here Mott is helpful but not particularly original, imaginative, or stirring.

The chapter on Dwight L. Moody as "The Greatest Evangelist of the Last Century" is also good, but slightly out of place in this particular volume. In this biographical account and the final chapter on the subject, "Is the Watchword of the Student Volunteer Movement Still Valid?" Mott seems to look backward, whereas the first two chapters on "The Summons to a Larger Evangelism" and "The Rising Spiritual Tide" primarily look forward. The early chapters seem written in the present and future tenses; the final chapters in the pluperfect.

The fact that the book is inexpensive,

brief, simply written, and penned by John R. Mott, should recommend it to many. The fervor of its appeal and the suggestions for world-wide, mass evangelism in our day should recommend it to many more.

LEONARD S. KENWORTHY.

C. P. S. No. 132
District Training School
Laurel, Md.

Forum

Editor, THE AMERICAN FRIEND:

Harold Guthrie, in a letter to the Editor, printed in THE AMERICAN FRIEND for November 2, 1944, refers to Jesus' words, "Render unto Caesar the things that are Caesar's but unto God the things that are God's," as ambiguous.

I believe the true explanation of these words has been given by the author of *Peace with Honor*—in spite of the fact that he has changed his mind since the war began. These words of Jesus actually confirm the core of his whole teaching: that we owe our supreme allegiance to God and his Kingdom, before any other loyalty to country, class, or family.

In order to understand the saying we must, says Mr. Milne, put it back into its historical context. The Jews *did not* regard Caesar as their lawful ruler. The patriots would have Jesus tell them not to pay tribute to Caesar but rather to rebel against him! Imagine Great Britain conquered by Hitler. Imagine years later someone like Winston Churchill asking Jesus whether it is right to continue paying the annual reparations to Hitler, hoping all the time that Jesus will encourage him in his secret plans to lead the people of Great Britain in a violent struggle to regain their freedom.

To such a person patriotism is the supreme good. Imagine his disappointment when Jesus replies, "*Render unto Hitler the things that are Hitler's, but unto God the things that are God's.*" Such words would hardly be considered by Mr. Churchill as encouraging the bearing of arms in defense of one's country against "the aggressor." When considered in the light of the historical situation in which they were uttered, these words can never be considered as an excuse for patriotism, nationalism, and militarism,—quite the contrary. Jesus is again consistently maintaining that his followers are citizens of a higher Kingdom. He is saying to the Jews (or to the people of Great Britain or of the United States) "What does it

matter if you are a "subject people?" You have a higher loyalty. You are citizens in *God's Kingdom.*"

W. F. LUDER.

Wellesley Hills, Massachusetts.

Editor, THE AMERICAN FRIEND:

The pamphlet with Rufus M. Jones message, "Are We Ready" is at hand and was presented at our evening meeting last night.

It may be a good sign that some one prominent in the Society is manifesting concern. Some of us have known for a long time that the brook is drying, but is it true that spiritual phenomena "just happen?" Does the Spirit blow where He lists, and not subject to any law? God is a God of law and order. I surely believe that "Whatsoever a man (or a church) soweth, that shall he (or it) also reap. Therefore, we are reaping a harvest of our own sowing. Moreover, when our present sowing comes to harvest, it will be a still more dismal harvest.

Rufus Jones made two statements that are beyond doubt true. I quote:

"1. Now we need to give as serious thought and consideration to the renewal of the spiritual life and power of our Meetings and of our membership as we have given to the constructive tasks of the world.

2. The latter work will eventually break down and fail unless we find the way to rebuild the bases of our lives in fresh and vital ways, the bases on which our entire structure rests. It is time to look to the bases."

Well, confession is said to be good for the soul and unless we deny the law that the harvest is the same as the seed, that is pretty frank confession that for a generation the wrong kind of seed has been sown. I wonder if the time of repentance has yet come. With the rather generous statement of needs in the pamphlet, there was no adequate remedy suggested.

The Word suggests that the Lord's ear is not heavy that it cannot hear, nor his hand shortened that it cannot save.

If there is lack of power and vitality in our individual lives or in our Meetings, there is surely a cause for the condition. God is life and God is power. Jesus surely made provision for the church to be empowered.

A strip of non-conductor in a high power line will break the circuit. There is only one non-conductor of divine power. It is *sin*. The Word says, "Your iniquities have separated between you and your God," and "your sins have hid his face from you, that he will not hear." When we get a gas cut-off between the tank and carburetor in our cars, we get a mechanic to break the obstruction and remove it?

It would even suggest that this is the most serious problem facing us as a people, and that several editions of THE AMERICAN FRIEND might well be devoted to its solution.

HERBERT W. WOOD.

EDUCATION ON CONSCRIPTION

As reported in the *New York Times*, Friends have a prominent part in the Middle States Association of Colleges and Secondary Schools. George Walton, headmaster of George School, was appointed vice-president and Burton P. Fowler, of Germantown Friends School, treasurer, at a recent meeting of the Association.

Dr. Francis J. Brown of New York University and prominent in Educational Studies for the Association, raised the question of conscription in the following words:

"Is World War III so imminent that we must take action now; is the potential enemy so strong that a reserve force of 15,000,000 men who have been trained, 4,000,000 of them through combat service, will not provide protection during the period in which we can make an honest and sincere bid for permanent peace?

"A parallel of this question might be: Who are our potential enemies?" He said. "Certainly not those who are defeated, for it will take at least a quarter of a century before they can again be ready to strike. Can we build confidence in our Allies by now assuming that one or another of them will be an enemy in so brief a time that we cannot give adequate thought to the full implications of this radical departure from our democratic ways of life?"

WHAT IS NEEDED FOR FRANCE?

As to what the children had on their feet, it was often simply unimaginable. Old shoes with soles coming off, with toes and heels sticking out. Sometimes the ends of shoes grown too small had been deliberately cut off. Some small boys wore women's old shoes with high heels, much too big, and the children had to walk cautiously balancing themselves. One child I saw had two small boards tied to his feet with strings. Many had taken on an odd shuffling gait so as to keep this varied foot gear on.

I was taken to a study hall where the clothing was carefully arranged with the name of each recipient attached. The supervisor asked the children to sing a few songs. Then the time to give the clothes came, and I was delegated to hand over to each child his bundle. Delight and amazement at owning such pretty brand-new dresses filled their

eyes. Not content with looking, some buried their noses into their treasures and smelled them with ecstasy.

The most immediate and urgent needs in Marseille appear to be the following: milk, for children of all ages; proteins, fats, medical supplies, warm clothing, shoes, house linen, and kitchen utensils for bombed-out population. — *From Se-cours Quaker report, September, 1944.*

Early reports from war correspondents, immediately after the liberation of France and Belgium, indicated that food conditions in these countries were not as bad as they had been represented. Abundant supplies were found in Normandy. The Germans had taken large quantities of food from this rich agricultural district and it had also been one of the main sources for supplying Paris. The disruption of transportation during invasion caused abnormal quantities of food to accumulate in Normandy.

Later reports from official and private sources in France, Holland and Belgium, indicate that the degree of suffering existing in these countries had not been exaggerated. According to Francois Billoux, Minister of Public Health, seventy-one percent of the French people are under weight.

FROM MEXICO

A letter from Roy Clampitt in Mia-catlan describes some difficulties with gas shortage and car breakdowns. He says: "We could get no gas at all in Cuernavaca but managed to coast down the hills to Alpujeca, where we got five liters from an army sergeant with an upset truck to assure our getting home. Since then we have managed to get fifteen liters of gas at Tetecala, and hope to get at least a little more in Cuernavaca tomorrow. I give all this detail so that those who worry over gas rationing in the United States may know that we appreciate their situation."

But Heberto Sein is not being rationed. He came up from Mexico for a week in Washington as interpreter with the Mexican agricultural commission.

POPE GREETS CO-OP COMMUNITY

At Westphalia, Iowa, is a cooperative rural community fostered by the National Catholic Rural Life Conference of Des Moines, Iowa. It has been given wide acclaim as a spiritual and economic success. While observing one hundred years of the Co-op movement, started at Rochdale, England, 1844, a greeting was received from Pope Pius XII with his benediction. Catholics are making creditable advance in rural Co-op economics, due to a few prophetic leaders such as Reverend Ligutti of Iowa.

CATHOLIC BISHOPS OPPOSE CONSCRIPTION

On November 16, opposition to immediate enactment of a permanent compulsory military training bill by Congress was expressed in resolutions adopted by the Archbishops and Bishops of the United States, meeting in Washington in their annual general meeting. The assemblage maintained that the question of permanent compulsory training should not be settled until the men now in the armed forces were in a position to express their sentiments; until the international situation at the end of the war is known, and that military requirements until the end of the war can be met by extension of the Selective Service Act.

FRIENDS CPS FACES \$50,000 DEFICIT

Contributions for Friends CPS in 1944 have fallen \$50,000 short of expenses, according to the latest AFSC-CPS financial statement. The great increase in the numbers of dependents in need of financial assistance is partly responsible for this deficit. Allotments to dependents have more than tripled since early summer and now run between \$2,000 and \$3,000 a month. It is expected that the amount needed will continue to increase as the expanded dependency program gets underway during November and December.

Another reason for the large deficit is the exhaustion of personal resources of CPS men who contributed substantially to the program in previous years. Contributions of CPS men and their families appear to have dropped to about one-quarter of what they were in 1943.

A vigorous effort is underway to present this situation to Friends and to members of other churches with the object of raising sufficient additional funds to meet dependency needs and sustain the program approved by the AFSC Board for 1945.

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FROM OREGON YEARLY MEETING

The new Preparative Meeting at Medford, Oregon, has been granted a priority and permission to start construction of a brick meetinghouse just as soon as the title on the lots can be cleared. This has been the cause of much rejoicing on the part of the constituency which up until now has been meeting in the parsonage and other buildings. On October 15, Lloyd and Bertha Cressman of the Newberg Meeting were the guest leaders for the second anniversary of the beginning of the work. Seventy-four persons attended the morning meeting in the living room of the parsonage. Milo and Helen Ross are the ministers.

* * * *

Newberg, Oregon, Quarterly Meeting, through its superintendent, Dorwin Smith, has undertaken the opening of a new Meeting at Tillamook. David and Eleanor Thomas, recent graduates of Pacific College, have moved to the city, and public meetings began on October 15. The Evangelistic and Church Extension Board leased a substantial building from the Presbyterians who had federated with another denomination some years ago.

A number of Friends' families are resident in the community, and others are living there on detached service in CPS. The location is also ideal for a center, as this is but fifteen miles from the Twin Rocks Conference property, and Friends are well-known in the territory. The city of Tillamook itself is a thriving trade center for a rich dairy and timber area. As it is on the Coast, this new Meeting becomes the most westerly in the United States.

* * * *

The new Meetinghouse at Greenleaf, Idaho, was dedicated free of debt on September 17. After many years of planning and preparation, and a full year of construction, the beautiful stone structure was opened for the first time to worshipers for three services on the day of dedication. Although the new pews were still on order, arrangements were made for the day with old seats and folding chairs. Four hundred and eighty were seated in the morning, and better than six hundred and fifty were crowded to hear Milo C. Ross give the dedicatory sermon in the afternoon. Friends came from as far as four hundred miles. The meetinghouse has cost about \$18,000 to date, plus many hundreds of man-hours of donated labor.

* * * *

Four young ministers of Oregon Yearly Meeting made a tour of exploration and evangelization in southwestern Oregon in October. Oscar N. Brown, Quarterly Meeting superintendent of

Salem Quarter and minister at Rosedale; Milo C. Ross, Medford; George A. Bales, Talent and Wagner Creek; and Frank N. Haskins, Marion, traveled some four hundred and fifty miles in Jackson, Josephine, Curry, Coos, and Douglas counties, investigating centers of population for possible Meeting sites and visiting isolated families. Conditions in some areas are as primitive as any in the country, and a great need was found for religious training.

HERE AND THERE

World Church forces are beginning to write again as the war draws to a close. Prominent churchmen from America have been in England for sometime. Now French Protestantism is renewing similar relations. W. A. Visser t' Hooft, Executive Secretary of the World Council of Churches, is in England conferring with other ecumenical leaders.

* * * *

As a first step in a broad educational campaign undertaken by national church agencies to promote and protect the exercise of human rights, the Joint Committee on Religious Liberty of the Federal Council of Churches and the Foreign Missions Conference has just released a document on *Religious Liberty: Meaning and Significance for Our Day*. Order from the Federal Council of Churches, 297 Fourth Avenue, New York, 10, at 10 cents per copy.

* * * *

Expectancy is the predominating note of the Japanese-American relocation situation, with the question of return to the west coast claiming keen general interest. Restrictions other than those applying to the Western Defense Command have been removed. As it becomes increasingly evident that Army authorities do not anticipate the west coast becoming an active theater of war, it is reasonable to expect that an announcement either fully or partially opening the Western Defense Command will be made at a comparatively early date.—JAPANESE-AMERICAN RELATIONS COMMITTEE.

* * * *

Medicines sufficient for the needs of one million school children are being sent by the American Junior Red Cross to schools in Yugoslavia, Greece, and Belgium. The medicines in question are contained in kits now being purchased at a cost of \$87,500.

Each kit will contain approximately thirty different standard medical items, such as aspirin, boric acid, soap and gauze.

Man must be arched and buttressed from within, else the temple wavers to the dust.

The 1945 Universal Week of Prayer will be observed January 7-14. In the United States, the week is sponsored by the Department of Evangelism of the Federal Council of Churches. In other countries, it is sponsored in the same week by the World's Evangelical Alliance with headquarters in London.

The Prayer Topics for 1945 have been written by the Rev. Hampton Adams, pastor of the Union Avenue Christian Church, St. Louis. The general theme for the week is "Pray—Thy Kingdom Come."

The Week of Prayer booklets are now printed and ready for use and can be obtained in any quantity at the rate of 3 cents per copy.

Send orders to the: Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

FROM THE GRASS ROOTS

"Conscientious objectors and their dependents do not want charity. They do not want to depend on the kindest relatives for sustenance, although often they are forced by circumstances to accept support from grudging relatives. They would not object to support from the church agencies responsible for administering Civilian Public Service, but they know that the church agencies are overburdened with other multifold costs of CPS administration. What they want most of all is not charity, not help from their friends or their churches. They want only a simple recognition from their government that the work of national importance in which they are engaged is also important enough to supply the simplest needs to their families.

"It is difficult to understand the motivation of a government, if there is motivation, which recognizes the religious right of a citizen not to kill but which then, by its negligence, subjects that citizen's dependents to hardship and poverty. It is difficult to understand what cause, if any, is served by penalizing the children of a CO when the CO is merely maintaining a position that his government has pronounced legally right."—CPS Camp Gatlinburg, Tenn.

Air shipments of medicine into China set a new record in September, with forty-four tons flown over the Himalaya Mountains from India, Basil O'Connor, chairman of the American Red Cross, has announced.

The proper function of a government is to make it easy for the people to do good, and difficult for them to do evil.

WILLIAM EWART GLADSTONE.

QUAKERDOM • AT • LARGE

Luther Warren, concerned Friend of Alliance, Ohio, calls *The Christ of the American Road*, by E. Stanley Jones, the best book published in a century. "Please tell Friends to give it for Christmas," pleads Friend Luther. (Only one dollar.) * * * *

A folder, *Our Own War Victims*, has been prepared by CPS, 20 South 12th Street, Philadelphia, 7. Friends who want a quick picture of the problem of dependency of CPS families should write for these to be read and distributed. This need is urgent. * * * *

Clarence Pickett and Margaret Frawley were expected to reach Paris from London on November 20. Clarence Pickett will probably stay only a short time, and it was hoped that he would be back to this country by mid-December. Margaret Frawley will stay in France at least a month. * * * *

John Judkyn of England has returned to America. He represented the American Friends Service Committee in England for a time. Among his visits here is that to the New York Center where he spoke. The New York Center is literally buzzing with good works. Lectures, study groups, recreation and relief projects are on the program. * * * *

Chase and Grace Conover report that they have at last settled at 45 North Sycamore Avenue, Pasadena 8, California. They have spent weeks of house hunting. Seated in the back yard, Grace Conover remarks, "Poinsettias and calla lilies are growing near me." As if we were not suffering enough with Indiana winter already! * * * *

The following Pendle Hill pamphlets are available at twenty-five cents: *Barclay in Brief* by Eleanore Price Mather; *The Inward Journey of Isaac Pennington* by Robert Leach; *No Cross, No Crown* by Anna Brinton; *Reality of the Spiritual World* by Thomas Kelly; *Anthology with Comments* by Elizabeth Janet Gray. Write Pendle Hill, Wallingford, Pa. * * * *

Friends should now secure the Dumbarton Oaks Proposals for World Order. Our government has released these plans, hoping that Americans may become informed and be prepared to make suggestions as well as to take their place in the world peace structure. Individuals and groups will enjoy a study of them. Order at five cents each from Superintendent of Documents, United

States Government Printing Office, Washington, 25, D. C. * * * *

Beatrice Folger, Friend of Whittier, California, Meeting, presents in the *International Journal of Religious Education* a simple Christmas pageant, adaptable to the small church. Its title is "Little Jesus of the Mountain." Her friends and other Friends will be glad to see or use this program. Write International Council of Religious Education, 203 North Wabash Avenue, Chicago, 1, Illinois. * * * *

"An Adventure in Applied Christianity" was the subject of a conference held in Greensboro, North Carolina, November 17-19, under the joint auspices of the North Carolina Council of Churches and the American Friends Service Committee. Students, nearly half of whom were Negroes, came from thirty-four colleges in North and South Carolina and Virginia. The student organizations in the colleges agreed to send delegates to the conference, and helped to meet their expenses. This is the fifth year that such a conference has been held and for the first time it is hoped that a group, organized during the conference, will carry on a program to follow up the work of the conference. * * * *

Gurney Binford, former missionary to Japan and now resident in Los Angeles, has sent the following message widely among Friends: First. "No one thing will have a greater effect on the future of missionary work in Christ's name and on the future peace of the world than treatment accorded United States citizens of Japanese parentage and their parents. So, do all you can to secure at once for them their freedom of movement and occupation in any part of the United States and organize for welcoming those who return to California. Second. If peace time conscription of all youth for military training is adopted in the United States, there is no hope for a durable peace. Therefore, do all you can to prevent it." * * * *

NEWS OF OUR MEETINGS

Ackworth Quarterly Meeting was held at Motor, Iowa, on November 18 and 19. Arthur Hadley, a former pastor, brought the morning message. William and Marian Byerely spoke during the missionary meeting of their work with the Indians. Goals of the different departments were given at the business session. The junior and intermediate Quarterly

Meetings were well represented. The intermediate group presented a temperance demonstration on the effects of alcohol. The young people held a meeting on Sunday afternoon. A report of the Wichita Conference was given by the chairman, who also told of services given by the C.O.s. Several former superintendents of young people's work were present with messages of inspiration, and letters were read from others. The Sunday worship service was led by the pastor, Valentine Krumm, with others also speaking. The meeting closed with a sense of thanksgiving. * * * *

James Vail spoke on his recent trip to India for Friends at a luncheon meeting in the loop which was arranged by the Fifty-seventh Street Meeting, Chicago, and the American Friends Service Committee. The large number who heard him were deeply moved. It is reported that Russell Rees is improving following an operation. * * * *

Simon N. and Catherine G. Hester have been granted a three months' leave of absence from Valley Mills Meeting of Western Yearly Meeting, in order that Simon may more fully recover from an illness and that they may have a well-earned vacation. They will spend December in the home of their youngest daughter, Vera Hester Carter, and then will go to be with their daughter, Fonda Hester Jackson, at her home in Earlham, Iowa. The Hesters are in their ninth year of service at Valley Mills and have won the love and esteem of the community in a remarkable way. During their absence to date, E. T. Albertson of Mooresville and Hollis J. Adams, principal of the high school, have supplied. On Thanksgiving Sunday, the young people conducted the service. Nancy Lee Wagaman told the story of "The Man With the Good Face," and Shirley Flederjohn read Psalm 103. * * * *

Berkeley, California, Quarterly Meeting was held at Denair on November 3 and 4, using as a theme, "Making Disciples." Paul P. Younger, chairman of the Yearly Meeting Board on Christian Education, gave a thought-provoking talk on Friday evening. Malhon Macy, the new minister at Oakland Meeting, spoke on Saturday. Those attending the quarterly Meeting found real inspiration. * * * *

On Sunday, October 29, the Downey Street Friends Church of West Branch, Iowa, had as guests the faculty and

pupils of Scattergood. The members and guests enjoyed a bountiful dinner, after which an interesting program was carried out commemorating the three hundredth anniversary of William Penn. Talks were given on his early life, and as a statesman, and a play portraying his associations and dealings with the American Indians was put on by the Scattergood pupils.

* * * *

Following Quarterly Meeting, Frank W. Dell held a week of special meetings at Denair. A children's meeting was held each afternoon and mass meetings in the evening. The meetings proved helpful. The Denair meetinghouse was extensively remodeled last year into a beautiful place of worship and this year a Diesel oil burning heating plant was installed. The basement has been redecorated and equipped for Released Time Religious Education, members of the fourth, fifth and sixth grades meeting there each Wednesday afternoon. Gifts of a projector and screen have been presented to the church. A Community Recognition Service was held in the Friends Church on November 16 in honor of the outstanding Sunday school work being done in outlying districts by Mr. and Mrs. Warren Vickers and Mr. and Mrs. Will Callahan.

* * * *

Pueblo Quarterly Meeting of Nebraska Yearly Meeting in *Friendly Venture*, their news bulletin, reports a concerted effort to help buy a car for Dr. Bond on the African Mission field. From this Quarterly Meeting also has come William Engle who is building a new chapel in the Tennessee field. Millard Powell is superintendent of the Yearly Meeting.

* * * *

Newberg, Oregon, Meeting has enjoyed several visitors recently. Levinus K. Painter, who has been making a tour of CPS camps, was with us at one Sunday morning meeting and visited Pacific College. Rachel Pickett has spent some time at the College in the interest of further education for interested CPS men at the close of the war. Gladys Jones of Jamaica, while visiting here, attended Newberg Quarterly Meeting and was guest speaker at the Sunday School hour on November 11. Emmett Gulley, recently having attended the Friends Conference at Richmond, Indiana, spoke earnestly of the dangers of peace time conscription at the November 11 morning worship service.

* * * *

Winneshiek Quarterly Meeting of Iowa Yearly Meeting was held at Valton, Wisconsin, on October 27. Paul Barnett spoke at the Friday evening service and again on Sunday evening. John Baxter, minister at Sawyer, Wisconsin, Thomas and Nelle Brown, pastors at Hesper

Meeting, and others from each Meeting were present. The theme of the meetings was that the weights which so easily beset be laid aside and that all should become channels through which Christ could work. Valton Friends were very hospitable.

* * * *

Amboy, Indiana, Friends observed Rally Day on November 12. Errol T. Elliott was present and spoke at the morning worship service, stressing the importance of each individual faithfully "building the wall" where he stands, with particular reference to the "wall" of Christian education. Lillian White Shepard viewed the church school in action, and in the afternoon conducted a conference for officers and teachers. Helpful books and teaching materials were on display and were discussed in the conference. The school council members and their families enjoyed the fellowship of the visiting Friends during the noon hour, when a basket dinner was served. A new furnace has been installed, but the fall activities have been retarded because of delays in installation. The first family night supper was held in connection with the November Monthly Meeting, with an attendance of eighty Friends.

* * * *

Each Sunday in Christian Education Month, the suggestions of the Five Years Meeting Christian Education Board were carried out in the different departments, in the Wilmington Meeting. The Men's League observed Christian Home Life at their October Meeting with Burrett M. Hiatt as speaker and the women of the Meeting as guests. A Bible School class of adult young people has been organized. The Missionary Society has sponsored the organization of a group of young women of the Meeting. The minister, A Ward Applegate, has spoken to the Rotary Club and other groups on the life of William Penn. The Clinton County Council of Church Women cooperated with the Local Peace and Service Committee in collecting and sending almost two and one half tons of clothing to the American Friends Service Committee.

* * * *

Argonia, Kansas, Friends Meeting report that the women's organization have sent two large cartons of clothing to the American Friends Service Committee for the destitute of France, and they are continuing to collect clothing and to sew for this purpose. The church has recently redecorated the parsonage.

* * * *

West Branch Quarterly Meeting was held at the West Milton, Ohio, Friends meetinghouse on November 18 and 19. Arthur Hammond of West Elkton, brought the message during the worship service. Murray Kenworthy was also

present and spoke briefly. The Dayton Monthly Meeting was welcomed into this Quarterly Meeting. On Sunday morning, Errol T. Elliott spoke at the meeting observing Men and Missions. Special music was presented by the choir. On Sunday evening, Errol Elliott was guest speaker at the union service held in the West Milton Congregational Christian church.

* * * *

Wabash, Indiana, Friends Meeting held a social gathering in honor of Grant and Goldah Johnson who observed their silver wedding anniversary on November 16. A carry-in supper marked the beginning of the festivities. Following the supper, the two hundred guests repaired to the auditorium which was decorated with chrysanthemums and candelabra. Following a musical program, a miniature wedding party, a bride and groom and twenty attendants, appeared and presented to each of the pastors, a gift. Pictures were projected depicting outstanding events in the lives of the family.

* * * *

Under the auspices of the missionary society of the West Milton Friends Meeting, a cooperative supper was held with the rest of the church. Burret Hiatt of Wilmington, Ohio, a representative of the American Friends Service Committee, was present and related some of his experiences as a civilian prisoner of war in Germany, suggesting ways to help promote a lasting peace. He returned some months ago on the Gripsholm, in an exchange of war prisoners. Some Friends from Ludlow Falls and Center Meetings were present.

* * * *

Howard W. Cope, minister of the Asheboro Street Friends Meeting in Greensboro, North Carolina, and Chairman of the Five Years Meeting Board of Missions, held a week of special services in the University Friends Meeting at Wichita, Kansas, the week of November 12 to 19. The situation was unique in that his son, Robert, is minister of the Wichita Meeting. The meetings were well attended and there was evidence of earnest seeking after spiritual reality with many persons dedicating their lives to Christ. Simultaneously Friends University observed Christian Emphasis Week, with Howard W. Cope speaking each morning in the chapel service. His messages were well received by the students.

* * * *

Leesburg Friends Meeting in Leesburg, Ohio, was greatly benefited by several special occasions during November. Burritt M. Hiatt of Wilmington, Ohio, spoke on November 5 of his experiences in France and Germany, and of his internment in the latter country. His talk was made particularly interesting to children. Prior to the talk, a

covered-dish luncheon was served and a musical program was given. Union Thanksgiving services were held in the Friends Meetinghouse on November 22; special music was rendered and Miss Kienbaum and Rev. Arthur of the Methodist church had charge of the services. Stella Sauner, president of Highland County W.C.T.U., was present on Temperance Sunday, giving an instructive talk, especially appealing to the children.

* * * *

On Saturday, December 2, the South Marion Friends Church was burned. A new electric organ was destroyed. Only benches and some of the walls and roof can be salvaged. The fire started from an overheated furnace.

* * * *

Florida Avenue Friends Meeting, Washington, D. C., has by recent action become a constituent part of both Baltimore Yearly Meetings, Homewood Avenue and Stoney Run. This union has been effected upon the basis of a discriminating statement, defining membership, queries, discipline, etc.

* * * *

A. Ward and Lena Applegate have secured their passports and plan to leave for Cuba and Jamaica on January 5, returning near February 4. They have planned this trip on their own concern to visit Friends of the Caribbean. They go with the blessing of the American Section, Friends World' Committee on Consultation and other Friends, individuals and committees.

* * * *

Friends in England sent a cable to the conference at Richmond. It said: "Greetings. Blessings on your deliberations." Signed by Stephen Thorne, Recording Clerk, London Yearly Meeting; Paul Sturge, Friends Service Council; John L. Nickalls, Conscription Committee; Roger Wilson, FRS.

* * * *

A mis-statement was made in the October 5 issue with regard to the number of Quakers on the staff of Scattergood, during the years it was operated as a hostel for refugees. There were at least twenty-seven Quakers who served for periods of six months to two years.

ENGAGEMENTS

Homer and Mabel Coppock of Chicago announce the engagement of their daughter, Ruth, to Russell Palmer, son of Charles and Arletta Cutler Palmer of Ridley Park, Pa.

MARRIAGES

DONOVAN - GOERNER — Janice Ferne Goerner to Frank P. Donovan Jr. on November 15, at Minneapolis Friends Meetinghouse. Frank P. Donovan, a member of Arch Street Friends Meeting, Philadelphia, is in the CPS unit at the

University of Minnesota, and Janice Goerner of Webster Grove, Missouri, will graduate from the University of Minnesota this month.

GREEN-KING — Edna King, for some years secretary at White's Manuel Labor Institute, Wabash, Indiana, to J. Edward Green of Muncie, Indiana, on November 23 at the home of Truman C. and Anna R. Kenworthy, in Richmond, Indiana, with Truman Kenworthy in charge. They will reside in Muncie, Indiana.

LAUGHLIN-FINNEY — Ruth Marguerite Finney, daughter of Dr. and Mrs. John Montfort Finney of Spokane, Washington, to William Sceva Laughlin, son of Sceva and Lillian Laughlin of Salem, Oregon, on October 25, at Spokane, Washington, with the brother of the bride, John Finney, officiating. William Laughlin is on detached service with the CPS Smokejumper Unit at Roseburg where they will reside.

PARKIN-WATLAND — Beatrice Eleanor, daughter of Henry and Estella Watland of Oskaloosa, Iowa, to Maurice Parkin of Manchester, England, on October 27 at the Friends Meetinghouse, Evanston, Illinois, with Sylvester Jones, minister in charge.

BIRTHS

DAVIS — To Frederick and Norma Davis, a daughter, Karen Lee, on November 15, at Wichita, Kansas.

HALL — To Mr. and Mrs. Leonard Hall on November 24, a daughter Gweneth Irene, at Rochester, New York.

JONES — To Louis E. and Mary Ruth Brown Jones of Lombard, Illinois, on November 22, a daughter, Margaret Parker Jones, at Elmhurst, Illinois. She is the granddaughter of Sylvester and May M. Jones of Chicago, Illinois, and Orville and Harriett W. Brown of Greenfield, Indiana.

DEATHS

HAMMOND — Richard S. Hammond on November 12 at Argonia, Kansas, at the age of eighty-three years. Having come to the community in its early beginnings, he had been a great influence in community and church life. He had taught a Sunday school class for forty-five years. He leaves his wife, Donna Hammond; a daughter, Alice Klinglesmith; and an adopted daughter, Evelyn Rosenthal. Services were conducted by J. Paul Hadley and Lela E. Gordon.

HOAG — Lola Hobson Hoag at Coulee Dam, Washington, October 17, aged sixty-eight years. She was a birthright member of Friends, the daughter of Nathan and Sarah Hobson of Richland, Iowa. She attended Penn College and was engaged for some time in Christian Endeavor work throughout Iowa Yearly Meeting, later in the Denver, Colorado, Friends Meeting, and in Grand Junction, Colorado. Surviving are the husband, Charles S. Hoag; four children, Barbara A. Hoag, Lorene M. Stover, A. Norman Hoag, and Harold Grose Hoag; and three grandchildren. Services were held in the Coulee Dam Community Church, of which she was a member, and burial was in the Wilbur Cemetery.

KUNKER — Leah Edna Kunker on November 1 at the home of her daughter near Loveland, Ohio, at the age of sixty. She was the daughter of Ephraim and Margaret Dunn Whitaker, and was a

faithful member of Springfield Friends Meeting near Wilmington. Survivors are the husband, Frank Kunker; a daughter, Margaret Conover; a son, Louis of Dayton, Ohio; two grandsons, Marvin and Eldon; and a brother, Willis, of Punta Gorda, Florida. Clyde W. Williams was in charge of the services, burial being made in Edwardsville Cemetery.

MASSEY — Rachel Eliza Massey, daughter of Levi H. and Avis Coleman Massey, near Dudley, Wayne County, North Carolina, aged eighty-one years. She was a member of the first Freshman class in 1888 at Guilford College, and taught school for a number of years. Services were conducted by John C. Trivette, pastor, and other ministers at Woodland Meetinghouse where she had been an active member since its organization in 1883.

SMITH — Rebecca Webb Hinchman Smith, at Newberg, Oregon, on November 13, at the age of eighty-one years. She was a member of Newberg Friends Meeting, where she had served as a member of the Meeting on Ministry and Oversight, and in the Sunday School. She is survived by a sister, Margaretta Quaintance, New Sharon, Iowa; a brother, Dr. J. J. Hinchman, Albany, Texas; two step sons and three step daughters.

STANDING — Sarah Nicholson Standing, at Earlham, Iowa, on November 7 at the age of eighty-seven years. She was born in Brighton, Sussex, England, the daughter of Alfred and Rebecca Phillips Nicholson, and after coming to this country was united in marriage with George E. Standing of Earlham, Iowa. A lifelong Friend, she had served as an Elder, had been a member of the Five Years Meeting Board of Missions and had been a president of the Iowa Yearly Meeting Women's Missionary Society. Besides her husband, she is survived by a daughter, Ethel; a son, Alfred E.; and a granddaughter, Jean. Services held in the Earlham Friends Meetinghouse were conducted by Walter Wilson, assisted by Ella Newlin and Alvin Hoskins.

WILLIAMSON — Dr. Ellen Williamson on November 18 at Los Angeles, California. She was a member of Minneapolis, Minnesota, Monthly Meeting, where both she and her husband had given years of devoted service. Surviving are three daughters, Ellen Abs, Nydia Worrall, and Lillian Sigford; two sons, Furbie of Los Angeles and Stanley of Minneapolis, and thirteen grandchildren, all of Minneapolis. Her husband, Leon Williamson, preceded her in death on August 2.

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LOCAL MEETING DIRECTORY

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAIn 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11thth Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a. m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.



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